ΥΓΙΕΙΝΗ,

OR,

A Plain and Practical *DISCOURSE*

Upon the First of the

Six NON-NATURALS, *viz.*

AIR:

With Cautionary Rules and Directions for the *PRESERVATION* of People in this time of SICKNESS.

Very Necessary for the Gentry, and Citizens that are now in the Country, to peruse before they come into *LONDON.*

By THO. COCK.

Rules for Returning Citizens.

Pœna præsens (si animum afflicti convertit) finis est Culpæ præcedentis; Si autem minime convertit, initium est pœnæ sequentis. Curandum est igitur nè de tormento ad tormenta transiamus.

Grig. de Podagra.

London, Printed by *E. C.* for *Philem. Stephens* Sen. at the Golden Lyon in *Pauls Church-yard. Philem. Stephens* Jun. at the Kings Arms in *Chancery-Lane. Peter Dring* at the Sun in the *Poultery. Joseph Leigh* at the upper end of *Bazing-hall Street* near the *Nags-head Tavern*, 1665.

To the Right Honourable

Sir *THOMAS BLUDWORTH*

KNIGHT,

Lord Mäior of the City of *London*

ΥΓΙΑΙΝΕΙΝ.

My LORD,

IN all Dedications, there is ſomething of Deſign, Self, or Intereſt, ——Et omnium ſunt ſtultiſſimi qui auriculas ſtudioſe tegunt: *Eſpecially before one ſo quick-ſighted and deſerving as your Lordſhip; and therefore I ſhall with very little Reſerve, tell your Honour all the ends that induc't me to make choice of your illuſtrious Patronage: One is to teſtifie that real Reverence and Veneration I have to your* Perſon, Place, *and* Dignities: *and upon this account, common Decency and good Manners would have upbraided me to have made choice of any others* Protection; *eſpecially in ſuch dangerous and deadly times we now live in;* Detraction *like* Infection *being almoſt in every ones mouth, ready to poyſon the beſt and greateſt endeavours that can be uſed for a* Preſervative; *and therefore neither Art, nor Nature,*

nor Self, *nor* Intereſt *could in charity adviſe me otherwiſe, then to take ſuch an effectual and ſoveraign* Preſervative *as your Patronage, before I ventured into the open and common Air.*

Nor could Policie direct me better then to borrow your Name; for if there be no other worth in the Treatiſe, yet, it will both invite, and ſomewhat recompence the Reader to ſee ſo fair and ſtately a Frontiſpiece as your Honours Name place't before it: at leaſt, they muſt like it much the better, and think it the more deſerving for bearing ſo great a Sail.

And though I cannot, without huge Arrogancy pretend it to be a Preſent ſutable to your Greatneſs and Deſerts; yet it may paſs for an acknowledgement of that high opinion, or rather certain knowledge, I have of your Vertues and Merits.

I have many other reaſons to alledge in defence of the Dedication, *as, your* Lordſhips Power *and* Abilities *to promote and reduce to practiſe, what others only can* adviſe, diſcourſe, think *on, and* wiſh *for.*

But, my Porch (I ſee) grows wide; and a large Preface will not ſo well ſute with that little knowledge you have of me, and acquaintance I have with your Honours beſides, long Apologies, have uſually more of bud, bloſſom, and colour, then conſequence; and moſt commonly are like May-Poles, *long and fruitleſs.*

And therefore notwithſtanding all the Alligations I have or can uſe, I ſhall intirely caſt my ſelf upon your Lordſhips goodneſs for Approbation and Acceptance, of what is due to you from

Your Lorſhips moſt humble

and affectionate Servant

T. Cock.

A PERORATION to the Right Honourable the Lord Maior, with the Right Worſhipful the Aldermen his Brethren in general; and all the worthy Members of it In Particular.

My Lord; and Gentlemen,

NOt only my own Reſentments; but the deſires of divers Deſerving Perſons, and Eminent Citizens have obliged me to proffer the ſubſequent Diſcourſe to your Grave and Solemn conſiderations; leaſt, (as to Phyſical and Natural Cauſes) the defect of a Præmunition, and Polemick Præcaution; *the next Summer* prove as *formidable* if not *fatal* as this *.

In complyance with your neceſſary Concernments, and weighty Imployments, I have reſolv'd againſt Prolixity; and to keep within the Circle, as much as the lines of its account will permit, and ſhall only therefore, as it were, *prime* the Cloth, and ſtrain the *Canvis*, that I may chalk out a *Deſign*, intending ſome ſuch able Maſters

* If your Honours pleaſe to peruſe the firſt Caution towards the latter end of the fifth and the beginning of the ſixth page of this following Treatiſe, you will find ſomething relating to this Paragraph.

as,

as your ſelves to finiſh and put liſe to it.

At the beginning of this Contagion, I had (in favour of the incloſed Paper) the Honour to wait upon the Committee appointed for this Infection: I then in perſon made a proffer, and Tranſient Diſcourſe on what I now more deliberately perform in Paper: But the misfortune then was, (and will be till a way be found out to Retrive the matter) that their Power was *Limited*, and they muſt proceed *Legally*, and by that means they could not take farther cognizance of the caſe.

I was thereby juſtly ſilenc't, and ſaw no reaſon then to do in Perſon, what I now ſubmiſſively hope I may in Paper; it being as ſignificant in a time of Death and Sickneſs to caſt about for life and health, as in a time of Peace to make proviſion for War.

To come (my Lord) now a little nearer the buſineſs I aim at, and that is in the behalf of many deſerving Citizens who are herein ſupplicants to your Lordſhip; That you would at the next Seſſions, and Sitting of Parliament, move their Honours to take into their Conſiderations the Penal Statute, *Primo Jacobi* 31. *concerning ſhutting up Viſited and Infected houſes.*

Unleſs my Author miſ-informs me, it

was

was then debated, "Whether ſuch *Confine-*
"*ment*, or *Removing* the Sick and Well, into *ſe-*
"*veral* and diſtinct places, and *Out-parts* of
"the City, (as the Artillery-Ground by *Fins-*
"*bery*, &c.) were moſt expedient? But the ſtate and exigencies of affairs then inclin'd them, (though with ſome Reluctancy) to determine the *former* under the *Penalty of death*, and being proceeded againſt according to the Statute againſt Vagabonds made the 39. of *Eliz.* 4.

His Majeſty, our Royal Soveraign, in Chriſtian care and indulgence of his People at the beginning of this Infection alſo conſtituted the Lords of his Privie-Council a Committee for Inſpection, into what was moſt expedient and proper, for the preventing, ſpreading and increaſe of this Plague: Their Lordſhips accordingly required the Honorable and Learned Colledge of Phyſitians to "*Add*, *alter*, and ordain as they "ſhould find the preſent times and occaſi-"on to require: But ſtill with this Reſtriction, *viz. In purſuance of former Preſidents in the Reign*, &c. or elſe, ſurely it would have been thought on as a thing moſt eli-

gible to have caus'd a Separation of the Well and Sick, (which cannot but be acknowledg'd as neceſſary as water to quench fire) but yet by ſuch proper aids and helps as might beſt anſwer its end and Intention.

And indeed (to ſpeak candidly) it ſeems to me, as if the Colledge had ſome ſuch thoughts in reſerve, and in complyance with the Act, went as far as their line would let them, the words in their Sixth Section being theſe----- **That upon the diſcovery of the Infection in any Houſe, there be preſently means uſed to preſerve the** whole; **or, if the Whole be to be removed, notice to be given to the Overſeers of their Remove, that care may be taken they ſhall not wander until they be found.**

That by the **Whole** is meant that part, or ſuch perſons as remained whole and well in Sick-houſes, is evident by the *Hypotheſis* -----**if the Whole be to be removed:** but I leave that Honourable and Learned Society to be their own Commentators, as the occaſion ſhall require: Errors in this nature, by the *Wiſe mans words*, being as ſtones caſt upon the waters, ἀπ' ἀπ', one circle raiſeth

up

up another until the latter is bigger then the former.

However, as to my ſelf (others as yet keeping ſilence) ſo far as my reaſon can inſure me any thing, I cannot but think, that the *medium* 'twixt the two *extreams* of letting all infected perſons looſe, *or* * the ſhutting up all well perſons with the infected, would be the only expedient to preſerve the **Whole**: the one when things grow to extremity, though never ſo much endeavoured, cannot be obſerved, nor the other prevented or avoided: neither can I by all that I have as yet heard in favour of the * latter, perſwade my ſelf but that it is as well as the former, rather a great promoter then preventer of the Plague: the Mortality being hereby greatly increaſed, and after ſuch hard and ſevere uſuage, thoſe that are left alive, having done their penance, and thereby abſolved and releaſed, become far more Infectious (unleſs the *Longer*, the *Leſſer* they are tainted) then if they had been never been ſo ſhut up, or reſtrained. Neither is it any abſurd Annotation, That the greateſt Plagues that ever were in *England*, were when it firſt was Inſtituted, and moſt obſerved.

Something dissonant to this, *An.* 36. in as formidable a Plague in its beginning as ours, was with good success constituted by his late Sacred Majesty of ever blessed memory *Charles* the First: and I have by some persons of good Quality, now alive, then Visited, and so disposed of, been informed that not one of Twenty among the well persons so removed fell sick, nor one in Ten of the sick died; which next to Gods Goodness they imputed to their freedom of Airing, Walking, Recreating, and refreshing of themselves by an honest and free Conversation one with another: hereby also they had the voluntary, free and frequent Visits of the best and most able Physitians, Chirurgeons, and Apothecaries, little hazard by this means attending their Cures: the dejection, horror, fear, and consternation of their Spirits (great Incendiaries and Promoters of a Pest) were hereby also taken off, and much abated: Searchers, Bearers, Nurses, and other licensed Visitors (whose walks are far more perillous then divers that are occluded and shut up) would hereby also become almost void and useless.

Would

(Would to God upon no leſs penalty then death, they were debarred the Society of all well people; and not only have ſome viſible and ſignal badge about them when they go abroad for perſons to *avoid them*, but they alſo ſeverely enjoyn'd to *avoid others*, eſpecially Children and Fools that are not ſenſible of their danger: Four of each (if any) in every Pariſh would be requiſite: Two of each to be aſſign'd only for ſuch houſes, where the diſeaſed upon good grounds, may be thought not to die Infected; it being moſt unreaſonable, that Families which are clear, ſhould run the hazard of ſuch Searchers and Bearers as are allotted for the Infected.

This Paragraph, my Lord, I have added, only with the breath of a Tranſition, and large Parentheſis, to blow upon the feather of Cuſtom and and Opinion, which often weighs down by (a kind of nonſenſe) its *Levity*, the moſt weighty, profound, and ſolid actions of our lives.)

Hereby alſo the Publick Magiſtrate may with Courage, Confidence and Security, manage City affairs: Citizens and Tradeſmen, ſafely keep their houſes, and follow their imployments: many childing-women, and ſucking children, fatherleſs, helpleſs, and friendleſs perſons ſupported and preſerved. The Cunning and Craft of ſuch as have Soars and diſſemble their

their Sickneſs to the ruine of thoſe they converſe with (only to avoid ſhutting up) might be detected: The outrages, inſolencies, number, and neglects of Nurſes reſtrained, prevented, and abated: Thouſands of perſons lives preſerved; poor people cheaper and better provided for and attended; and above all, God better pleaſed; and the well effectually kept from the Converſation of the Sick, whereby the Contagion and Mortality, (as to Natural Cauſes) is *chiefly*, (if not *only*) augmented and increaſed.

I have given you, my Lord, herein a draught of my private thoughts, but no otherwiſe then *Apelles* painted his Pictures, with his Pencil ready to ſtrike out, or put in, what ever may ſeem neceſſary and acceptable to

Your Lordſhip.

RULES
FOR
Returning *CITIZENS*,
AND
Such as are already Returned.

TO give a preciſe and ample account of the *Nature*, *Cauſes*, *Signs*, and *Symptoms* of the Diſeaſe; and of all that may or can be ſaid in *Phyſiology*, *Pathology*, the *Semiotick*, *Hygiine*, and *Therapeutick* parts of Phyſick relating to it, were like reading Lectures of Martial Diſcipline to a Souldier, when he ſhould fight, ſtand upon his guard, and be on ſervice: or teach the Art of *Navigation* in a ſtorm and ſhipwrack; whereas the *Maxmium urgens* and only thing then to be thought on, is, how to eſcape drowning, and throw overboard all things of leſs concernment then themſelves.

To this end, I have avoided all the parts of Phyſick, unleſs the Hygeiaſtick; alſo all that concerns that but the Firſt of the Six *Non-Naturals*, viz. *Air*: it being (in ſubmiſſion to better Judgments) the *Unum Neceſſarium*, or at leaſt *One* of the moſt neceſſarieſt things that concern the Subject I referr all unto, *viz.* the Preſervation of ſuch as are Returning, or are Returned out of a good, ſound, wholſom and generous Air, into one that is vitiated, infirm, crazy and ſickly.

As Meat and Drink is to the Body, ſo is Air to the Spirits; which are weakned and corrupted, preſerved and ſupported, as much by a good or bad Air, as our Bodies by good or bad Diet: And hence it is, that all Phyſitians and Philoſophers in all ages, have in their Inſtitutions made as great proviſion for Air as Aliment, it being of as great force and power to alter our Bodies, as the very food we eat, in regard it communicates its qualities to the Spirits, and by the Spirits to all the parts of our Bodies; and therefore Phyſitians have in this Infection, been all along ſo important for the uſe of all ſuch rational helps as might cleanſe and rectifie the Air: as among many others, the making of large fires in every ſtreet; which had it been rightly managed, was as brave and as effectual an expedient for the ridding (*quantum res humanæ patiuntur*) the City from this Infection, as ever was, or will be thought on; and if ever God ſhould give the City the like deplored occaſion; if then inſtead of making Fires as formerly *within* the City, they were but to be made *without* it, (I mean the Suburbs alſo) and at the ſame time ſpecial care be taken, that none but Infected perſons might come

come near thoſe fires; I do aſſure my ſelf (as to Natural Cauſes) it would anſwer its deſired effect.

If this may ſeem too troubleſome and chargeable, there is another way near allyed to it to be thought on, that hath very little of charge or trouble attending it; and that is to make at the four Quarters of the City, four vaſt huge fires of Coal, in ſome ſuch fit and apt place as *Tower-Hill*, or *Smith-Field*, &c. and to let them be kept burning fiercely, and clear from ſmoak (it being though a ſulphurous body of little or rather no worth in the caſe) for three or four dayes and nights. This being done every 12 or 24 hours at fartheſt, ought to be made near the ſaid Coal Fires, (which are ſtill to be kept burning) a large and brisk Wood-fire for an hour or two, of ſome light bruſhie and flamable ſubſtance, as Babbings, Tarr-barrels and the like; and to exalt its flame, 'tis neceſſary to throw in now and then, Salt-Peeter, Oil, or a bag of Gunpowder ſo big as may ſafely be permitted.

The reaſons of this preceding Paragraph is this: Fires and all hot bodies are very powerful attracters and drawers, and by this property it hath, the Infection will be drawn from the Center to the Circumference, as well as from the Circumference to the Center, as is apparent by the Cities being *more*, and the Suburbs *leſs* infected ſince this late unlucky experiment was made upon it. The ground of which I am apt to think was from former miſtaken Preſidents, or, the Obſervation of *Ariſtotle*'s ridding the City of *Athens* in his time from that Contagion by Fires; not conſidering whether they were plac't *within* or *without* its Walls. *In* and *out*, though but little words, yet of

ſuch great and vaſt import in the caſe that they are like *Life* and *Death*.

I never yet by any principle of Philoſophy could underſtand that *cold* was any cauſe of Contagion: an Intemperies of *heat*, *moiſture*, or *dryneſs*, may; and if *this* Infection muſt proceed (*quo ad hominem*) from a Dyſcracy of ſome of thoſe three firſt Qualities, eſpecially of Dryneſs (as upon good grounds I am apt to think it doth) it will be hard then to find out, how *fire* that aſſiſts it in its Cauſes ſhould eaſe or help it in its Effects.

We may ſafely conclude, whatever relief Fires can afford in the caſe, is, as 'tis an Element, and not from any Temperament, or Quality belonging to it: 'Tis its flame doth good; its heat without flame doth hurt; the one by ſomewhat attracting and philtrating what it attracts; the other more powerfully attracting, and not at all rarifying what it hath attracted.

Theſe things I have purpoſely inſerted for all perſons indefinitely to conſider of, becauſe I would not willingly have a buſineſs of this conſequence, either now, or hereafter neglected, or miſimproved; *Oportet enim medicum eſſe Polyperiſtaticum.*

I ſhall now proceed to thoſe familiar and neceſſary Cautions and Directions I intend, one of which is

(1.)

That all perſons would be as careful *at* and *after* their return, and coming in, as they were prudent in their leaving and going out of the City, the danger as to them being ſtill the ſame, or greater: for though

though the Contagion be not, (God only be praiſed for it) ſo mortal to thoſe Inhabitants that have continued in it, and have been uſed to it, (Cuſtom begetting another Conſtitution in them) yet the Remainders of it are of ſuch vaſt concernment to ſuch as have been uſed to a better and more benign Air, that they ought ſtill to continue their care in preventing the Caſualties that may attend a raſh runing into and an unadviſed living in, ſuch a rotten, putrid and infected Air, as *London*, without controverſie, now is.

Hippocrates was ſo great an Enemy to all ſudden changes and violent mutations, that he would not allow it in things hurtful and prejudicial to Nature, where time and cuſtom had gained ſo upon us as to make them familiar to us; and if a gradation is to be obſerved in paſſing from things bad and hurtful to things good and beneficial, much more ought it to be done κατ' ὀλίγον, *gradatim*, and by piece-meals when the mutation is from things beneficial in themſelves, (as good Air) to things bad and Inimical.

But the ſame reaſons beſides this that did oblige perſons to leave *London*, will ſerve with the addition of many more, to be as circumſpect and cautious of coming to it: as, the great increaſe of dead Corps ſuperficially buried, which undoubtedly, but that the Sun hath and will abate more and more of its power and energy in cauſing Exhalations, would produce elſe a greater Mortality then any yet hath been, from any precedent cauſes of Contagion and Putrefaction: And it highly concerns every reſpective Pariſh to raiſe their Church-yards with freſh Earth and new Mold, leaſt the *next Summer* prove more fatal then

this. Some have reported, that Dogs have paw'd and ſcrap't up Graves, and preyed upon the dead bodies careleſly and undecently buried, and not long after diſgorged fingers, eyes, noſes and ears, as the Effects of their venemous Surfeits, and whole families have been ſwept away by the poyſon and malignity of it.

To this end it is abſolutely neceſſary for all ſuch as are to Return out of the Countries, before they come ſo near *London* as to breathe in it, or take any part or portion of its infected breath, ſtrictly and carefully to obſerve for their Preſervation the Direction mentioned in the next Section, or Caution, and in the laſt ſheet of this Treatiſe. And that all perſons may have timely notice thereof, it is left to the care of ſuch as are now in *London*, and have their friends abroad.

The ſecond Caution.

That thoſe that come out of a ſerene, pure, wholeſom and ſound Air, would procure ſome ſound, wholeſom and well perſon that hath been converſant and uſed to *London*, to enter firſt their Houſes, whether they were or were not viſited: Infection like Air, being of a very inſinuating, ſubtil and ſearching nature, and may poſſibly have crept out of the windows, ſinks and paſſages of neighbouring houſes, and adjacent places, and lie lurking all the while in their own beds, houſes, garments, and hangings.

This caution I thought totally to have omitted, for fear of poſſeſſing people with dread and timorous fancies; but when I ſeriouſly conſidered, how many have,

have, and may miſcarry by Preſumption and Ignorance, and how eaſily they might ſecure themſelves (*favente Deo*) from all fear and danger in the caſe, I reſolved to let it go as 'tis.

And that which I adviſe all perſons to do, if they cannot conveniently procure others to do it for them, is to enter then the houſes themſelves with a Link well lighted; (every one that goes in at firſt to take one in their hand) and to carry it juſt before them, no higher then their mouth and noſthrils: the flame by this means ſuppreſſeth and diſperſeth the Air, and keeps off the malignacy (if there ſhould be any) from entring their bodies; and by this means, I, or any man that hath a lawful call to it, might ſafely enter any Infected or Viſited Houſe.

This being done, (ſtill keeping the Links burning) let them make in every room good fires, eſpecially thoſe they intend to lie in, ſmoaking them well with Cloves, Cinamon, Benjamin, Storax, Cypreſs, Cedar, or Juniper Wood: But the following Paſtil may ſupply the defect of all domeſtick fumes upon all occaſions whatever; neither is there yet any thing as yet thought on, more neceſſary and uſeful.

Next, let them air well their beds, whether they were, or were not infected, with ſuch things as are of a drying, mundifying, attenuating and cleanſing nature; and withal, let them be appropriated to the Head, Heart, and Lungs. To this end at Mr. *Wilkinſon* at the Peſtle and Mortar in *Finch-Lane* over againſt the *French* Church, and Mr. *Reeds*, at the Queens Arms in *Fan-Church-Street*, I have appointed a *Paſtill*, which is to be light at the ſmall end, with a Candle, and to be placed in an earthen

earthen Porringer, set under the Bed, (the matteress being taken off) that the fume may the better insinuate it self into the Bed, all the while they are making, stirring, and throwing of it.

These *Rotulæ Pestilentiales* or *Pastils*, being often thus used as a fume for Beds, will be found not only beneficial, but convenient, in regard being lighted at one end, they burn like a match without any flame, which may prove hazardous under Beds.

They do not only correct the malignacy of a Contagious Air, but also refresh the Vital and Animal Spirits, and is of great use for Consumptive, Dropical, Asthmatick persons, and such as are troubled with Catarrhs and Defluctions upon their Lungs, being used not only as above directed, but also to fume their night-Linnen when they go to bed.

I cannot also but highly commend the use of them in Churches, not only upon this occasion, but at all times hereafter; and was it but once grown formal and customary (as an Hour-Glass,) it would (not without cause) be contended for in future ages, for more than a ceremony and nicety in Physick.

It is also at all times an excellent expedient in Courts of Judicature: also for Shop-keepers to keep them constantly burning by them, it would be found a very acceptable and rational Preservative; and in all places of common resort, where the corrupt, putrid and tainted breaths of infirm and sickly persons, doth in process of time Intaminate others; which some do impute our frequent Consumptions in *England* very much unto.

Persons of worth and quality, when they have tryed them, and know the use and benefit of them, I sup-

I ſuppoſe, will keep to them, and therefore I have ordered them at very reaſonable rates to be always in a readineſs, that all people may be the more encouraged to uſe them. Thoſe that are ſo extream poor, that they cannot go to the price of theſe, cannot (for Infected Beds only) do better then put a ſpoonful or two of Salt-Petre amongſt five or ſix ſpoonfuls of Brimſtone to be uſed as aforeſaid. Gunpowder alſo moiſtned with Vinegar, if it could be ſafely uſed, is good.

This being done, they may ſecurely, (having devoutly called upon God for protection) go into their Beds, eating (the laſt thing they take) one or two of the Lozanges hereafter mentioned: if they rub the inſide of the Noſtrils alſo with a little *Diaſcordium*, it will be the better. And in the morning having thankfully worſhipped their Maker, (*à quo omnis ſalus & medicina*) let them uſe ſome of the Preventives hereafter mentioned.

The third Caution.

That People would be very careful and cautious with whom they converſe and deal, not only becauſe for ſome conſiderable time, Infected perſons will be frequent in all places with their running Sores, and venemous breaths, but becauſe alſo the Goods, Moveables, Apparel, and Houſholdſtuff of ſuch perſons as are deceaſed, and places that have been infected, do uſually retain the Infection for five or ſix months, or more, eſpecially Bedding, Linnen and Woollen. *Oxford* was in former Sickneſſes twice infected by Commodities carried thither from *London*.

Thoſe that will not allow this for an undeniable truth, may inform themſelves better, by many deplored inſtances too tedious to be here inſerted; but above all, 'tis remarkable, as upon ſtrict enquiry hath been by ſome obſerved, that the firſt occaſion excepting Sin) of this Peſt in and about *London*, was by a parcel of Skins brought out of *Holland* into St. *Giles*, which by the contiguity and ſucceſſion of ſecond Cauſes mediate and immediate, hath been propagated to this extremity: neither is there any ſuch Authentick Demonſtration, that it is ſo much generated by Celeſtial Influences, as propagated by Infection *taken* and *given*, as is the Itch, Pox, and Small-Pox amongſt Men and Children, the Rot and Murrain amongſt Cattle; and as in Hoſpitals, Priſons and common Gaols Diſeaſes are often generated, continued and augmented; juſt ſo by the ſteams and breath of dying and infected perſons, unadviſed community with Nurſes, Bearers, and Searchers, *&c.* the *fomes* of this Plague hath been held up and increaſed: And that groſs miſtake the vulgar made in promiſcuous community one with another, from the obſervation of the Plagues abatement in 65. hath occaſioned without doubt the deſtruction of many Thouſand perſons; and had not an immediate Hand of Mercy from Heaven ſtopt the Execution of us, it would ſurely have run on to our utter ruine.

If it be here asked, Why then were not all perſons equally ſurpized with the Peſtilence, that breathed in the ſame Air, and converſed daily with ſick people, received their breaths, attended their Cure, and dreſt their Soars, as Phyſitians, Chirurgeons, *&c.*?

It

It may be answered, because all men had not the like Constitutions, and therefore suffered not the same effects: suppose for demonstration, (*sic magna cum parvis*) mans body to be like Tinder, but some more dispos'd to take fire then others; sometimes the Flint, sometimes the Steel, sometimes the Tinder it self, either too dry, or too moist, is the cause that twenty blows will not, when at another time a touch will serve to set all on fire: So, sometimes mens bodies, with a thought, a look, a word, or sad story, shall quickly be overcome and vanquisht; whereas others like wet Tinder, shall not take withal the Contingencies and Casualties that do attend them: So that one great cause (besides Gods Providence) is the various accidents, dispositions, forms, temperatures, customs and inclinations of mens mindes and bodies; or else, all as well as one, that were wet at the same time in a showr of rain should take cold, fall sick, and die: all that were debaucht with Wine, should fall into Feavers, and have one and the same disease, which upon the former and divers others considerations we see dayly to the contrary. *Multa enim conveniunt morbo, quæ non conveniunt Individuo.*

There might be many more Cautions and Directions added; but I intend no more then what are familiar, practical and necessary. Besides the chief business I aim at, is the *Preservatory* part, which as it consists in avoiding those things

1. That occasion Infection;

So,

2. In fortifying the Principal parts against Infection.

The former we have done with, and take it for granted, as it is agreed on all hands, that corrupt Air, whether from Cœleſtial, or Terreſtrial Cauſes, being drawn into the body, is one principal cauſe of Infection, eſpecially in Peſtilential times: and becauſe this Diſcourſe is intended for People returning, and already returned out of a good Air into a bad, I ſhall only inſiſt upon ſome farther means and Remedies as relates to the correcting Air infected, and the preſerving (*quo ad nos*) both by inward and outward means, Perſons from Infection.

To the firſt ſort, as general and more common, doth belong the ringing of Bells, firing and letting off great Guns: Fires and Bon-fires made ſeverally both with Wood and Coal, as before directed; the cutting open the Pipes in great Streets for the running of clean and freſh Water: Allies, narrow Streets and Lanes, to be kept ſweet and clean, and free from the annoyance of Dunghils, Jakes, and other naſtery; the carkaſſes of Dogs, Cats and other Carrion to be deep buried, and not to lye rotting and poyſoning the Air. Where the Air is thus corrupted, we commonly ſee people there die in greateſt numbers: and where theſe greivances are not, nor can be reformed, 'tis good to ſtay within doors as much as poſſible may be, and to ſmoke the Houſe well with Roſin, Tarre, Turpentine, and other materials directed in the Colledge Books, good large fires alſo in infected houſes, rather then in thoſe that are free, would be very advantageous to neighbours that dwell next to them.

Laſtly, leave no Window open to the South, to the North you may, in quiet, pleaſant and clear dayes; but

but keep them all constantly close shut after the Sun is down, in regard they only then draw (like Cupping-glasses) bad air into the rooms unto which they do belong: neither go out too soon in a morning, especially fasting, or some Preventive taken (of which hereafter) nor be abroad too late at night, not only because the Sun then hath drawn off its beneficence and blessing from the Earth, but because people will make most bold then to be throwing out of doors and windows whatever infectious and noisom things incumber their houses.

Thus far for Generals, and things more common against infected Air; next are things more peculiar and special, both inward and outward; of which sort are *Antidotes*, *Issues*, *Amulets*, and *Odoraments*, under which are comprehended *Balls*, *Boxes*, *Nosegaies*, *Pomanders*, and all manner of *Nasals*.

The first of these we will reserve till the last; and as for *Issues*, they are, without controversie, of great value and worth, and inferiour to no Topical application whatever. If I should write all that they may justly challenge, there would be no end of their consideration; and I have, and do advise all my friends, Old and Young, Fat and Lean, Weak and Strong, without any exception to use them, this being the only ῥιζότομον the world may boast of.

Amulets have not as yet gained that universal and uncontrolled repute in the World. *Galen* saith, as *Deleteries* they are inimical to Nature, especially if the party that wears them be given to much labour, exercise, or motion; neither can I advise such, if *any*, with hope of good success to use them: but suppose they be made of *Alexeteries*, then *Galen* nor any judicious

dicious perſon, doth, or ever did diſpute or queſtion them. And thoſe that have written and argued (not without cauſe) againſt Deleterious and poyſonous *Amulets*, made of Toads, Arſenick, Quickſilver, *&c.* yet do they highly allow of ſuch as are Alexiterical and Cardiack. And ſuch as ſhall deny their ſafe and effectual operation, with this diſtinction, deny for want of better underſtanding, a manifeſt truth in common practice.

The next thing to be conſidered, is the vulgar uſe of Balls, Boxes, Noſegaies, Pomanders, *&c.* which (to ſpeak impartially (and as I ſuppoſe moſt peoples experience by this time may tell them) are poor, impotent, foppiſh, and impertinent things, the very form, manner, and *moderum* of them being inſignificant; people having them to ſeek and grope for when the occaſion may be at hand, or while it is paſt: all perſons are not, nor indeed can any be ſo compleatly wiſe, as to know the τὸ κάιρον, the unluckie minute, preciſe time and place, when, where, and wherefore he ſhould apply his *naſal*; whereas this manner of application I now propound, *viz.* in *rubbing* the Noſtrils with ſome convenient *Alexiterion*, is *remedium perpetuum*, alwayes doing good, ſleeping and waking, eating and drinking, at home and abroad; like a Watch wound up in the morning, whether you think of it or no, ſtill goes on, and doth its work. The greateſt conſideration and proviſion that can be made will be little enough to avoid the occaſions of infection which may ſurprize you *in inſtanti*, in a moment, the twinckling of an eye, ere you can ſay, *What's this?* and therefore there cannot be too much done to keep the paſſages at which the Enemy muſt enter to take us. And of *Topicks*

picks and outward helps, there is none extant as yet, or ever will be thought on, more effectual (in ſtead of Balls, Boxes, and Noſegaies, *&c.*) than the rubbing the inſide of the Noſtrills with a little *Venice Treacle*, *Mithridate*, but above all *Diaſcordium*, as being more agreeable to the Tone and temperature of the brain: or take a piece of Sponge (or Wool) cut it fit for the occaſion, dip it in *Vinegar*, and ſmear it with *Venice* or *Common Turpentine*, that it may ſtick, and put it up the Noſtrills. And I do ſolemnly adviſe all perſons that have any reſpect to their health and ſafety, when they come within a mile or two of *London*, to keep conſtantly a Lozange in their mouth, (how to uſe them is hereafter directed) and to put up into their Noſtrills ſome *Diaſcordium* (if a little *Bole Armenack* be mixt with it, 'tis the better) The Mouth and Noſtrils being ſecured, you are as ſafe as Natural helps can make you, theſe being the two paſſages at which Infection muſt enter.

Continue doing this for three or four weeks at leaſt; longer is neceſſary, but people grow weary of well-doing: by this means there will be little or no danger in your coming to, and living in the City. And having made this proviſion, I can confidently adviſe all perſons, *Cito & Tuto*, ſpeedily and ſafely according as their lawful and neceſſary affairs ſhall permit, to return to their former habitations.

But here a grand Query and Objection of the Times is to be taken notice of, and that is, *Whether ſweet or fœtid ſcents are beſt againſt Infection?* That which occaſions the ſcruple by all that I can obſerve, is a ſuppoſition that ſweet ſcents attract and draw, and ſtinks repell and drive back; whereas the contrary may be thought

thought rather the truth. This the ſurmiſing Vulgar are very prone to call in queſtion, from that common miſtaken experiment they take from *Hyſterick* diſtempers; where they ſay ſweet ſmells draw up the vapour, and ſtinks drive it down; and ſo taking *non cauſa pro cauſa*, the Controverſie is occaſioned. Whereas the *Hyſterical* vapours aſcent nor deſcent is ſimply from the odoriferous or fœtid fume, but becauſe its (··) Receptacle being delighted and pleaſed with delicious and grateful odours, and as much offended by noiſome and unpleaſant ſavours, it greedily riſeth up (though in its own wrong) to enjoy the one, and as haſtily flies as an Enemy the other; which is as great a proof as any need be produced, of natures deteſting and abhorring, as prejudicial and hurtful to it ſelf, all fœtid, ſtinking, and unſavoury ſcents, and that is the common and received opinion of Phyſitians. Though I am inclined to think that the heart (the ἀρχὴ κίνησεως of all motion and vital ſpirits) by its *Syſtole* and *Diaſtole*, is the efficient and material cauſe of thoſe vapours aſſention and declination: the heart by the heat of the Arterial blood, dilates, lifts up, and moves the lungs, by which motion they attract Air, and ſuck in ſuch thin, ſubtil, and aereal bodies, as ſcents and odours; which being communicated by the lungs to the heart, the heart (as in a Throne) by its Prerogative Royal, and Legiſlative Power, acts *Rex*, and truly examines and determines, approves and diſallows whatever is *Homogeneal* and *Heterogeneal* to it ſelf; and when it apprehends any inimical blood, ſcent, or vapour, contained and lodged in (its Kingdom) the Body, to approach its preſence by the communication of inferiour parts, it ſpeedily throws off, and expells it by the coercive power of its

Syſtole:

Syſtole: for as is the motion of the Heart and Arteries, ſo is the Venal blood, Vapour, and Natural Spirit, which are fluxil parts, and in any part of the body: neither is it more abſurd for perfect and imperfect blood to be mingled in this motion, then for the excrementitious humours to be mingled with the pure Alimentary blood: and as the muſcles of the *Abdomen* and the *Periſtatick* motion of the Inteſtines expel the fœces, ſo the Heart by its tranſverſe Fibres, labours to expel ſuch homonymous blood, ſpirits, and noxious vapours, as are proffered to it, or may aſſault it in Circulation, or by the communication of parts.

But this I leave as too Problematical and difficult to be made evident by a Tranſient diſcourſe: and that the Queſtion may not render the practice dubious or inſecure, I ſhall have recourſe to Authority (*diſcentem enim credere oportet*) and reſolve all into the opinion and judgement of the moſt able and learnedſt Phyſitians, who unanimouſly agree that fragrant, ſweet, and pleaſant fumes, and odoriferous exhalations tend much to the prolongation of life, and prevention of very many great diſeaſes and infirmities.

The Jewiſh Doctours, if credible Hiſtorians are to be believed, uſed them frequently in their Synagogues, and the Primitive Chriſtians in their Churches; however, did they, or did they not, yet ſo far as the reaſonableneſs of an act and cuſtom, or Phyſical uſe may oblige, I think there is not a more neceſſary and uſeful thing to be thought on. And though I will not be ſo arrogant (*nè agyrtarum vocibus uti videar*) as to pronounce this Paſtil or Fume I have appointed to be the only, and moſt abſolute that can be thought on or produc'd, yet I may boldly ſay, that I never ſaw, or

was the Author of a more acceptable, safe, and profitable Topick, both for the preventing diseases, and preservation of health.

Galen who lived 140 years, *lib.* 5. *cap.* 10. *De sanit. Tuend.* makes them his παραμύθιον βίου, the solace and support of his life; and one of the three Principles he left to Posterity for the prolongation of long life, was to be careful not only to avoid all noisom, stinking, and infectious smells, as things hurtful to nature; but also to be very mindful to remain among sweet savours, wholesom scents and odours that were agreeable to the temper and constitution of the body, and did constantly keep to them himself, to prevent the mischief that might happen by the want of them.

Limerleus also, an Authour more obscure than questionable, accounts them the ἀφορμὰς μὴ κακῶν, the averters and drivers back of all Evils; and in his Treatise *De Odoramentis*, hath these words, *Partim ad voluptatem, partim ad sanitatem, maximè verò ad graves odores, fugandos, ad auram venenatam & pestilentem, ad cordis etiam vires & spiritus, vapore odorato per nares in fauces una cum aëre deinde in cor effuso*; the means is, that those things we now treat on, are not only savice for the senses, but are also for the banishing pestilent and venemous blasts, by a fragrant odour, received by the Nostrils, and from thence transmitted with air into the Heart and Lungs.

What an influence they have upon the principal parts of life, might (did I intend a Volume) be plainly demonstrated by their great and manifest effects, *per nares & fauces*, in the cure of Consumptions, and most distempers incident to the Brain and Lungs; but I am mindful of my intended brevity, and shall only

advise

adviſe all ſuch as are troubled with bad Lungs, or would ſecure themſelves from ſuch diſtempers to apply themſelves as much as may be to the uſe of theſe or ſuch like ſpecifick odours, not only now, but hereafter; the Lungs, Vital, Animal, and Natural Faculties being much injured, and Conſumptions much increaſed by the noiſom ſmells as are at the beſt of times in ſuch populous places as this City.

Thus far for outward Helps and Applications; the next thing to be conſidered and treated on, is, *Inward Antidotes*: and they conſiſt of ſuch things as do reſiſt Malignancie, and ſtrengthen the Heart and Vital parts inwardly, as the other things we have ſpoken of, do the animal and natural faculties outwardly. This venemous vapour which breedeth the Peſtilence, is conveyed together with the air or breath firſt to the Lungs, then to the heart; from thence it is diſperſed by the Veins and Arteries into all parts of the body. And firſt it ſurpriſeth the Spirits, next the Humours, and at length *tota ſubſtantia*, and firm ſubſtance of the body; and then commonly within three or four dayes it grows to extremity. Now the beſt armour againſt this Enemy, that I know of in all Art and Nature, for outward means, is what I have already adviſed; and for inward helps they are almoſt infinite, ſome are for one thing, ſome for another: never was more variety to cure Corns and the Tooth-ach, ſo that I may ſay with the Poet,

——*Inopem me Copia fecit.*

However, to make good and ſhort work of it, I ſhall give you a practical draught of what I do my ſelf, and adviſe my beſt Relations and Friends unto. And firſt and above all things, when I awake in the mor-

ing, I humbly worſhip, and devoutly thank God for preſerving me the night paſt; then I frequently gargle my throat, waſh my Mouth, Hands Noſtrils, Temples, Ears, and fore-head with Vinegar and Water; wherein if *Nutmegs*, *Orris*, *Angelica*, *Rue*, *Roſemary*, *Balm*, *Lavender*, *Mint*, *Maſterwort*, *Sage*, *Setival*, *Zedoary*, *Orange Pill*, theſe or any of theſe are kept continually ſteept for uſe, 'tis the better.

When in my Chamber and about the houſe, I burn the Paſtil or Fume before mentioned. When I go abroad, outwardly I uſe *Diaſcordium* to my Noſtrils, and inwardly I take two or three Lozanges, letting them diſſolve in my mouth, and ſo ſwallow them as they melt, which by fixing humours, and contracting the orifice of the ſtomach, and paſſages that lead to it, hinder thereby malignant air from entring into the inward parts, and wonderfully ſtrengthen the heart to reſiſt ſudden death. They are neceſſary upon this occaſion for all perſons at all times and places, but chiefly in Churches, and all places of publick reſort. This Lozange I have given an accompt of in a former printed paper, and it hath been uſed with as much ſucceſs as any one Remedy about *London*, all along this ſickneſs: in the main I own *Galen* to be the Author of it, who with little variation made uſe of it himſelf in the great and dreadful Plague at *Rome*, and tells us that none miſcarried that made uſe of it (peradventure he means none that ever he knew of) and yet for a Preventive they have and will do as much as God and Nature will permit. And ſo far was I from concealing them for private ends and intereſt, that I then publiſhed the compoſition of them for publike uſe and benefit; and not only my own, but many Apothecaries about *Lon-*

don prepared them, though not so exactly and truly as I could have wished, which hath made me since often repent their publishing.

There is two or three Diseases more that this Lozange is eminently good for, as well as this we have mentioned, *viz.* Worms, and Convulsions in children, two or three of them being beaten to powder, and given in any convenient *Vehicle:* also *Vertigo* or giddiness, *Hysterical* vapours, or Fits of the Mother, Consumptive Coughs and Catarrhs, caused by a thin distillation of hot, acid, and salt humours falling upon the Lungs from the head; if the Rhume be hot, 'tis sharp and thin, and in this case you will find them of excellent use and great worth, using also the outward helps of fumes and scents as formerly directed.

By this means, or rather Gods Mercies, *à quo omnis salus & medicina*, I am still alive, though I dayly conversed with the dangers of the times, and refused none (that I might encourage all to use the means) which I were capable of serving; not that I do wish any so absolutely to rely upon these, as to expose themselves by the use thereof, or any other means; to more dangers than are unavoidable; because Gods Protection is the best Preventive, which men justly forfeit in being too careless, or too confident; neither can a good event be expected, upon any bold, rash, and unreasonable adventures, or wilful contempt and neglect of the means; which hath occasioned the destruction of thousands in this Infection.

The

The Conclusion

And summ of all reduc'd to practice, is that all such persons as are now in the Countries, and are to return to the City, would (in the fear of God) make use of such necessary and reasonable helps as are propounded for their preservation in the foregoing Treatise. Unum è majoribus, *or one of the chief of which indeed that first occasioned this discourse, is, that before they come so near* London *as to receive its infection, they would put up into their Nostrils a bit of Sponge dipt in* Venice Turpentine *and* Vinegar of Roses, *as in* pag. 15, *and keep a Lozange constantly in their mouth, swallowing it down as it dissolves; and before they enter their houses, either to get them well aired by others, or else to do it themselves, as is directed in the second Caution, and in the* 6 page *of this Treatise.*

The Terebinth *for their Nostrils may be had at any Apothecaries in every Country Town; the Lozange and Pastil requiring nine or ten dayes at least to prepare and compleat it, could not be other-*

wise

wise or more conveniently ordered, and therefore I have taken care that they shall be in a readiness (at better and easier rates than people can provide them) at Mr. Reads *an Apothecary,* &c. *and at those places where they are directed in the Title page for to have the Books.*

And to this end it is necessary, and concerns such as are in London, *and have their friends in the Country, to give them timely notice of it, and to take care they may have one of the Books to peruse at their leisure, for their preservation and health, which undoubtedly God permits the sons of men, as the reward and recompence of their prudence, care, and vertues.*

Ταύτην καὶ ἑκάστῳ εἶναι δαίμονα.

The

The POST-SCRIPT To the READER.

THis publike Calamity (like a great and common fire) hath occaſioned all men, though more immediately ſome Phyſitians, to beſtir themſelves, and caſt about for water (as it were) to quench and put it out. But as this is one of Gods Jura Regalia, *and not to be undertaken but with great reverence, circumſpection, awe, and ſubordination to his will, yet natural helps upon Gods terms; which (becauſe not better to be improved) I chooſe in the very words of* Sirach *to his ſon* Jeſus, *thus to expreſs:* In thy ſickneſs be not negligent, but pray unto the Lord, and he will make thee whole: Leave off from ſin, and order thy wayes aright, and cleanſe thy heart from all wickedneſs: Then give place to the Phyſitian, for the Lord hath created him; let not him go from thee, for thou haſt need of him: The hour may come that their endeavours may have good ſucceſs; for they alſo ſhall pray unto the Lord that he would proſper that which is given for the prolonging of life: for the Lord hath created Medicines out of the

Earth, and he that is wiſe will not abhorr them: and he hath given men skill, that he might be honoured in his marvellous works, for of the *MOST HIGH* cometh healing.

Upon theſe conſiderations I have brought forth my two Water-pots, one formerly, relating to the Curative, *this to the* Preventive *part of Phyſick: if any one* drop *of either hath, or ſhall do good, let God be glorified.*

This Treatiſe (*and that only* diminute) *is in relation to the* Preſervative *part of Phyſick, or Conſervation of health which all people ſafely may, and ought to know and conſider of to the utmoſt. The other parts of Phyſick, which I have omitted* (*like School-Divinity*) *is better let alone and concealed, than medled with; the difficulties of Phyſick being as dangerous as doubtful diſputations; and in both,* nihil plus periculi quam imperfectâ ſcientiâ. *And therefore* (*it not properly depending upon that part I have treated on, and alſo that people might have all helps that are neceſſary*) *I thought good to give notice that it will be requiſite, ſo ſoon as time and opportunity will permit, to adviſe with ſome able Phyſitian that may help and aſſiſt you in the* Therapeutick *and* Pharmaleutick *part of Phyſick; a work too difficult, and not to be ventured on, without perſonal and good advice,* Curatur Socrates, non homo, *and therefore though I cannot but adviſe the uſe of ſome purging medicines, either before or after your return, (but rather before) yet the* Remedii genus, *or what Specifick purge (not knowing for whom) I leave the conſideration of ſuch judicious Practitioners you can beſt conſult with; only take notice of theſe General Rules.*

(1)

If you find a decay of Appetite, an indiſpoſedneſs to action, an unaccuſtomed dulneſs or drowſineſs, horrid, troubled, and diſquiet dreams, fluſhing in the face, pain in the ſhoulders or other parts, thick urine, obſtructions, or ſhortneſs of breath; if theſe, or any of theſe grow upon you, then, in the Spring bleed, and at the fall (or againſt this Infection at any time) purge.

(2)

Let them be gentle, eaſie, and familiar, and not churliſh or violent: alſo let them have a ſtiptick *or adſtringent quality in them, unleſs the humour be tough or viſcous, and then uſe Preparatives.*

(3)

If your Purge produce vehement head-ach, dizzineſs, ſwoundings, convulſions, or excoriation of the guts, you may conclude it either works too violently, or was not proper for your Diſeaſe and conſtitution.

(4)

Take no ſweet things that day you take your Purge, nor go abroad though it be but Pills, or gentle Phyſick (as they call it) infection being then, or when your body is looſe and open, moſt apt to ſeize upon you.

(5)

If your body be coſtive take a Glyſter before your Purge, and if your Purge chance not to work at all, which may be known in five or ſix hours time, then take a Glyſter or Suppoſitor to fetch it away.

(6)

If you take Pills over night, then take a draught of warm Poſſet-drink or Broth in the morning; but if you take your Purge in the morning, take nothing for three hours after; eat a good dinner, but little or no ſupper, and when you go to reſt, take a little Diaſcordium.

(7)

Laſtly, keep the appointed Paſtil or Fume burning in the Chamber while your Phyſick is working, which will ſupport and chear the ſpirits, and make nature the more able and better to undergo Purging.

FINIS.

This Treatiſe being printed in great haſte for preſent uſe, occaſioned the following

Errata's.

Page 7. line 8. read *their houſe.* p. 7. l. 29, 30, 31. is to be left out *Mr.* Wilkinſon *at the Peſtle and Mortar is* Finch-lane *over againſt the* French *Church, and* ; the party having ſince left his trade. p. 10. l. 24. for 65. r. 25. p. 17. l. 8. r. *periſtaltick*, p. 18. l. 23. r. *meaning it.* p. 19. l. 20. r. *the tota, &c.* p. 20. l. 6. r. *Setwell.* p. 21. l. 16, 17. dele *a quo omnis, &c.* p. 22. l. 7. dele *indeed.* p. 23. l. 4. r. *at Mr.* Reads *an Apothecarie at the Queens Arms in* Fanchurch *ſtreet.* p. 23. l *ult.* for ☞ r. γὰρ. in the ſecond page of the Poſt-ſcript l. 23. r. *Pharmacutick.*

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